

**List of changes between the Original 1955 Edition by Mercier Press of *Fundamentals* and  
TAN Books Re-Typeset Draft edition of *Fundamentals*.**

---

**PART I – CORRECTIONS OF KNOWN ERRORS**

1. The Corrigenda from the back of 1955 Mercier Press edition of *Fundamentals* was implemented into the text of TAN Edition.
2. Two known errors TAN corrected in their paperback edition as “flaps”, SBPP-02187 to SBPP-02188
3. Fr Camillus Hay’s suggested corrections found in SBPP-02205 to SBPP-02207 were applied by TAN wherever applicable, see below.

**SBPP-01116**

The character is a signum distinctivum in so far as it distinguishes the baptised from the non-baptised, the confirmed from the non-confirmed, the **consecrated** from the **non-consecrated**;

The character is a signum distinctivum in so far as it distinguishes the baptised from the non-baptised, the confirmed from the non-confirmed, the **ordained** from the **non-ordained**;

---

**SBPP-01119**

It follows from the immediate institution of the Sacraments by Christ that their substance is immutably fixed for all time. **The institution of a new Sacrament would involve a substantial change. ...**

Whether Christ ordained the matter and form of the Sacraments specifically (in specie) or in general (in genere) is a matter of controversy, that is, whether He laid down the specific nature of the **Sacrament** or whether He merely gave the idea of the Sacrament in general and left the closer determination of the matter and form to the Church. The latter form of institution implies a far-reaching co-operation of the Church, and therefore approaches the notion of mediate institution. The declaration of the Council of Trent (D 931) cited above, on the other hand, seems to favour specific institution, as the expression “**Sacraments**,” according to the proximate sense, designates the concrete substance, that is, matter and form, without however excluding the generic institution.

---

It follows from the immediate institution of the Sacraments by Christ that their substance is immutably fixed for all time. **Change of substance would amount to the institution of a new sacrament. ...**

Whether Christ ordained the matter and form of the Sacraments specifically (in specie) or in general (in genere) is a matter of controversy, that is, whether He laid down the specific nature of the **sacramental sign** or whether He merely gave the idea of the Sacrament in general and left the closer determination of the matter and form to the Church. The latter form of institution implies a far-reaching co-operation of the Church, and therefore approaches the notion of mediate institution. The declaration of the Council of Trent (D 931) cited above, on the other hand, seems to favour specific institution, as the expression “**substance of the Sacraments**,” according to the proximate sense, designates the concrete substance, that is, matter and form, without however excluding the generic institution.

---

**SBPP-01126**

As an instrument is effective in virtue of its principal cause, so the **efficiency** of the Sacrament is independent of the subjective constitution of the minister.

As an instrument is effective in virtue of its principal cause, so the **efficacy** of the Sacrament is independent of the subjective constitution of the minister.

---

#### **SBPP-01129**

The intrinsic ground is this, that the Sacraments receive their **grace of conferring power** neither from the recipient nor from the minister of the Sacrament, but from God, the Originator of grace. Cf. S. th. III 68, 8.

The intrinsic ground is this, that the Sacraments receive their **power of conferring grace** neither from the recipient nor from the minister of the Sacrament, but from God, the Originator of grace. Cf. S. th. III 68, 8.

---

#### **SBPP-01130**

Moral worthiness in this context consists in the removal of any obstacles to grace. D 849: non ponentibus obicem. In the Sacraments of the Dead the obstacles to grace are **lack of faith and unreadiness for penance**, the requisite dispositions being faith and, ...

Moral worthiness in this context consists in the removal of any obstacles to grace. D 849: non ponentibus obicem. In the Sacraments of the Dead the obstacles to grace are **unbelief and lack of contrition**, the requisite dispositions being faith and, ...

---

#### **SBPP-01131**

The Sacraments of Baptism, Confirmation and **Consecration**, when they are received validly but unworthily, revive after the removal of the moral indisposition, ...

The Sacraments of Baptism, Confirmation and **Holy Orders**, when they are received validly but unworthily, revive after the removal of the moral indisposition, ...

---

#### **SBPP-01164**

In refutation of these errors, the Fourth Lateran Council (1215) officially proposed the doctrines of Transubstantiation, of the Real Presence; and of the exclusive consecration-power of the validly **consecrated** priest.

In refutation of these errors, the Fourth Lateran Council (1215) officially proposed the doctrines of Transubstantiation, of the Real Presence; and of the exclusive consecration-power of the validly **ordained** priest.

---

#### **SBPP-01188**

In Christian antiquity ordinary, that is leavened, bread was used also in the **Eastern** Church.

In Christian antiquity ordinary, that is leavened, bread was used also in the **Western** Church.

---

#### **SBPP-01190**

As far as the consecration effected by the Church is concerned, the Fathers ascribed this either to the whole prayer of thanksgiving, which **is contained in** the narrative of the institution,

As far as the consecration effected by the Church is concerned, the Fathers ascribed this either to the whole prayer of thanksgiving, which **contains** the narrative of the institution,

---

#### **SBPP-01191**

Christ is the vine, the recipient the **grapes** into which the supernatural life of grace flows.

Christ is the vine, the recipient the **branches** into which the supernatural life of grace flows.

---

**SBPP-00977**

In John 15, 1 et seq., in the parable of the vine and the **grapes**, Christ vividly represents the influence of grace going out from Him to souls

In John 15, 1 et seq., in the parable of the vine and the **branches**, Christ vividly represents the influence of grace going out from Him to souls

---

**SBPP-01060**

The Council of Trent teaches: "Christ Jesus continually infuses strength into the justified as the head to the limbs and the vine to the **grapes**."

The Council of Trent teaches: "Christ Jesus continually infuses strength into the justified as the head to the limbs and the vine to the **branches**."

---

**SBPP-01062**

Just as the vine nourishes and makes fruitful the **grapes** connected with it

Just as the vine nourishes and makes fruitful the **branches** connected with it

---

**SBPP-01089**

He looks upon Himself as a vine, His disciples as the **grapes**, which by the power of the vine bring forth fruits

He looks upon Himself as a vine, His disciples as the **branches**, which by the power of the vine bring forth fruits

---

**SBPP-01196**

The power of consecration resides in a validly **consecrated** priest only.

The power of consecration resides in a validly **ordained** priest only.

---

**SBPP-01268**

St. Gregory of Nyssa compares the consecration of priests to the consecration of the Eucharist: "The same power of the word makes the priest also sublime and venerable, marked off from the crowd by the rarity of **consecration**. Yesterday and the day before yesterday he was one of many, one of the crowd. All at once he becomes a leader, an overseer, a teacher of piety, **a perfector** of the concealed mysteries.

St. Gregory of Nyssa compares the ordination of priests to the consecration of the Eucharist: "The same power of the word makes the priest also sublime and venerable, marked off from the crowd by the rarity of **ordination**. Yesterday and the day before yesterday he was one of many, one of the crowd. All at once he becomes a leader, an overseer, a teacher of piety, **an executor** of the concealed mysteries.

---

**SBPP-01269**

The [consecration](#) of priests is a Sacrament. (De fide.)

The sacramental nature of the [consecration](#) of priests is implicitly expressed in the definition of the Council of Trent that Ordo is a true and proper Sacrament (D 963). Since at the time of the Council of Trent there was no unanimity as to the sacramental nature of the consecration of bishops and of deacons the definition must refer at least to the [consecration](#) of priests the sacramental nature of which was never contested. The Apostolic Constitution “Sacramentum Ordinis” of Pius XII teaches that not only the [consecration](#) of priests but also the consecration of deacons and bishops has a true sacramental nature, since it determines exactly the matter and form for each of these grades of consecration. D 2301.

The rite of ordination leaves no doubt as to the sacramental nature of the [consecration](#) of priests, since it consists in the imposition of hands and prayer, in which the grace of the Holy Ghost is besought from Heaven for the [ordained](#).

---

The [ordination](#) of priests is a Sacrament. (De fide.)

The sacramental nature of the [ordination](#) of priests is implicitly expressed in the definition of the Council of Trent that Ordo is a true and proper Sacrament (D 963). Since at the time of the Council of Trent there was no unanimity as to the sacramental nature of the consecration of bishops and of deacons the definition must refer at least to the [ordination](#) of priests, the sacramental nature of which was never contested. The Apostolic Constitution “Sacramentum Ordinis” of Pius XII teaches that not only the [ordination](#) of priests but also the consecration of deacons and bishops has a true sacramental nature, since it determines exactly the matter and form for each of these grades of Order. D 2301.

The rite of ordination leaves no doubt as to the sacramental nature of the [ordination](#) of priests, since it consists in the imposition of hands and prayer, in which the grace of the Holy Ghost is besought from Heaven for the [ordinand](#).

---

**SBPP-01272**

requisite for the validity of the [consecrations](#) named, whether as a constituent part of the matter or as the sole matter,  
requisite for the validity of the [Orders](#) named, whether as a constituent part of the matter or as the sole matter,

**SBPP-01278**

conferred on the Abbot of the [Augustine](#) Monastery of St. Osyth at Essex (Diocese of London) and his successors,  
conferred on the Abbot of the [Augustinian](#) Monastery of St. Osyth at Essex (Diocese of London) and his successors,

---

**SBPP-01278**

In this latter view, the requisite power of [consecration](#) is contained in the priestly power of [consecration](#) as “potestas ligata.”

In this latter view, the requisite power of [ordination](#) is contained in the priestly power of [ordination](#) as “potestas ligata.”

---

## **PART II – TAN BOOKS OWN EDITORIAL CORRECTIONS/EDITS**

1. In TAN edition, the “**Synod of Pistoja**” is consistently corrected as “**Synod of Pistoia**”.

---

2. **SBPP-00800**

[NB] New footnote added

The theory flourished from the mid-19th century through the mid-20th century but has suffered severely from more recent scientific discoveries, particularly in the field of microbiology.—Publisher, 2013

---

3. **SBPP-00814**

Common to all real states is the **possession** of the Beatific Vision of God

Common to all real states is the **final goal** of the Beatific Vision of God

---

4. **SBPP-00905**

Christ’s soul was subject to **sensuous** emotions

Christ’s soul was subject to **sensual** emotions

---

5. **SBPP-00999**

[NB] **MISTAKE:** “The Thomists teach an absolute, but only a negative Reprobation” does not make sense. It should be “do NOT teach an absolute, but only a negative Reprobation”.

In the question of Reprobation, the Thomist view favour not an **absolute**, but only a negative Reprobation.

Corresponding to absolute predestination to eternal bliss, the Thomists teach an **absolute**, but only a negative Reprobation.

---

6. **SBPP-01024 - SBPP-01025**

Free from external **coaction** and internal necessity. Pope Innocent X rejected as heretical, (D 1094), the Jansenist teaching that in the condition of fallen nature freedom from external **coaction** alone and not from internal necessity enables one to merit and demerit.

Free from external **coercion** and internal necessity. Pope Innocent X rejected as heretical, (D 1094), the Jansenist teaching that in the condition of fallen nature freedom from external **coercion** alone and not from internal necessity enables one to merit and demerit.

---

7. **SBPP-01068**

St. Irenaeus stresses as against the Gnostic error, that the promulgation of the Church is always the same, because she possesses **the Spirit of the Holy Ghost**, the Spirit of Truth:

St. Irenaeus stresses as against the Gnostic error, that the promulgation of the Church is always the same, because she possesses **the Holy Ghost**, the Spirit of Truth:

---

## **8. SBPP-01091**

By good works performed in the state of grace the Faithful on earth can merit de congruo gifts from God

By good works performed in the state of grace the Faithful on earth can merit de congruo gifts from God **for one another.**

---

## **9. SBPP-01110**

In this theory God gives grace immediately on account of **the moral pressure exercised on Him by the Sacrament.**

In this theory God gives grace immediately on account of the Sacrament.

---

## **10. SBPP-01110**

**[NB] New paragraph is added. (The new text does not seem to be the German original text).**

Billot's theory contradicts the principle: The Sacraments operate that which they signify, namely, grace. According to the teaching of the Church (D 849 et seq.), grace itself is the real thing effected by the Sacrament.

The teaching which best corresponds to the teaching of the Church, of Holy Scripture and of the Fathers, is that expounded by St. Thomas Aquinas, i.e., the physical mode of operation (S. th. III 62).

---

Billot's theory contradicts the principle: The Sacraments operate that which they signify, namely, grace. According to the teaching of the Church (D 849 et seq.), grace itself is the real thing effected by the Sacrament.

**The teaching on the moral mode of operation offers indeed the least difficulty to reason, but does not do justice to the concept of instrumental causality (D 799) which strongly comes through in the utterances of Holy Writ and Tradition.**

The teaching which best corresponds to the teaching of the Church, of Holy Scripture and of the Fathers, is that expounded by St. Thomas Aquinas, i.e., the physical mode of operation (S. th. III 62).

---

## **11. SBPP-01120**

As Christ lives on in the Church (Mt. 28, 20) and the Holy Ghost directs the Church in her teaching activity (John 14, 26), the whole Church cannot err in her **teaching**.

As Christ lives on in the Church (Mt. 28, 20) and the Holy Ghost directs the Church in her teaching activity (John 14, 26), the whole Church cannot err in her **belief**.

---

## **12. SBPP-01125**

... A.S. (If anyone says that a minister who, though he be in a state of mortal sin, does everything that is essential for the **perfection** and administration of a sacrament, does not **perfect** or administer the sacrament, A.S.) D 855. Cf. D 424, 488, 584, 672.

... A.S. (If anyone says that a minister who, though he be in a state of mortal sin, does everything that is essential for the **performance** and administration of a sacrament, does not **perform** or administer the sacrament, A.S.) D 855. Cf. D 424, 488, 584, 672.

---

## **13. SBPP-01130**

A validly conferred but unworthily received Sacrament communicates the Sacramentum tantum—Baptism **and Consecration** ...

A validly conferred but unworthily received Sacrament communicates the Sacramentum tantum—Baptism, **Confirmation and Holy Orders** ...

---

#### **14. SBPP-01139**

(If the act which the minister effects is **expressed** (in words) together with the invocation of the Holy Trinity, the sacrament is **perfected**) D 696.

(If the act which the minister **performs** is expressed (in words) together with the invocation of the Holy Trinity, the sacrament is **effected**) D 696.

---

#### **15. SBPP-01172**

[NB] **MISTAKE:** in Catholic theology the Logos refers to the Word of God or to the Second Person of the Blessed Trinity. The Holy Ghost refers to the THIRD PERSON of the Blessed Trinity. So you don't call the Holy Ghost "Logos".

The Fathers' testimony is reinforced by the testimony of the ancient Christian Liturgies, in which in the so-called Epiclesis **of the Logos** is called down, ...

The Fathers' testimony is reinforced by the testimony of the ancient Christian Liturgies, in which in the so-called Epiclesis **the Logos or the Holy Ghost** is called down, ...

---

#### **16. SBPP-01192**

In the preparation of the bread from many **grains of corn** and of the wine from many grapes

In the preparation of the bread from many **grains** and of the wine from many grapes

---

#### **17. SBPP-01194**

**Supported by** St. Augustine

**Joining with** St. Augustine

---

#### **18. SBPP-01199**

[NB] New footnote added

\* Issued January 6, 1953 and superseded by more recent decrees from Rome. —Publisher, 2013.

---

#### **19. SBPP-01203**

... and the latter were not proffered "**in all parts.**" ... The prophecy is fulfilled in the Holy Sacrifice of the Mass, which is offered "**in all parts**" ...

---

..., and the latter were not proffered "**in every place.**" ... The prophecy is fulfilled in the Holy Sacrifice of the Mass, which is offered "**in every place**" ...

---

#### **20. SBPP-01205**

The equiparation of the Eucharistic sacrifice with the sacrifice prophesied by Malachy, and the **play upon the words in Mt. 5, 23 et seq.** ...

The equiparation of the Eucharistic sacrifice with the sacrifice prophesied by Malachy, and the **allusion to Mt. 5, 23 et seq.** ...

---

## **21. SBPP-01217**

- b) The sacrifice of the Mass effects the remission of the temporal punishments for sin which still remain after the **forgivment** of ...
- c) ... for whom the impreatory Sacrifice is offered **or on the part of the person prayed for**, the operation of the impreatory Sacrifice in regard to the specific petition is uncertain.
- 
- b) The sacrifice of the Mass effects the remission of the temporal punishments for sin which still remain after the **forgiveness** of the guilt of sins and ...
- c) ... for whom the impreatory Sacrifice is offered **and on the part of the thing prayed for**, the operation of the impreatory Sacrifice in regard to the specific petition is uncertain.
- 

## **22. SBPP-01233**

- ... the practice of the Church of giving **the Sacrament to unconsciousness** persons, presupposes that the sacramental sign of Penance consists exclusively in the activity of the priest.
- ... the practice of the Church of giving **absolution conditionally to unconscious** persons, presupposes that the sacramental sign of Penance consists exclusively in the activity of the priest.
- 

## **23. SBPP-01245**

The duty of the imposition of penance follows from the fact that the priest, as administrator of the Sacrament, must strive to achieve the completeness of the Sacrament, and as a physician of the soul, must **organise the healing** of the wounds in the soul.

The duty of the imposition of penance follows from the fact that the priest, as administrator of the Sacrament, must strive to achieve the completeness of the Sacrament, and as a physician of the soul, must **prescribe suitable remedies for** the healing of the wounds in the soul.

---

## **24. SBPP-01253**

**Remission** is not a forgiveness of sin, but it presupposes as a necessary precondition that the sin has been forgiven.

**Indulgence** is not a forgiveness of sin, but it presupposes as a necessary precondition that the sin has been forgiven.

---

## **25. SBPP-01264**

Christian self-love and respect for the Sacrament impose the **onerous** obligation on the sick person of receiving the Sacrament.

Christian self-love and respect for the Sacrament impose the **serious** obligation on the sick person of receiving the Sacrament.

---

## **26. SBPP-01267**

that the overseers of the Church appointed by the Apostles are, in their turn, by imposition of the hands, to **inherit** the powers received.

that the overseers of the Church appointed by the Apostles are, in their turn, by imposition of the hands, to **pass on to others** the powers received.

---

## **27. SBPP-01272**

In the Ordo of priests, in compliance with the declaration of Pius XII referred to, only the first tacitly performed imposition of hands

In the Ordo of priests, in compliance with the declaration of Pius XII referred to, only the first silently performed imposition of hands

---

## **28. SBPP-01284**

[NB] New paragraph added. This appears to be the missing text from the German original.  
Typo (adultery) introduced by TAN

To the question of the Pharisees whether it was lawful for a man to put away his wife for every cause, Jesus answered, referring to Gn. 2, 24: “What therefore God hath joined together, let no man put asunder” (Mt. 19, 6). To the objection that Moses had commanded a bill of divorce to be given and thereby a wife to be put away (Dt. 24, 1), Jesus answered: “Moses permitted you, by reason of the hardness of your hearts, to put away your wives; but from the beginning it was not so” (Mt. 19, 8). Jesus re-established the original order, founded by God; regarding this He declared: “Whosoever puts away his wife, not on account of fornication, and marries another, commits adultery” (Mt. 19, 9).

---

## **29. SBPP-01285**

St. Epiphanius (Haer. 59, 4) and Ambrosiaster (on 1 Cor. 7, 11) in view of Mt. 5, 32 and 19, 9, and influenced by the state of legislation,

St. Epiphanius (Haer. 59, 4) and Ambrosiaster (on 1 Cor. 7, 11) in view of Mt. 5, 32 and 19, 9, and influenced by the legislation of the state,

---

## **30. SBPP-01287**

[NB] New footnote added.  
A mistake introduced by TAN – it's not Tamatsi but Tametsi.

\* At the conclusion of this decree the Council of Trent declared that “contracts of this kind are invalid and nil, inasmuch as by the present decree it invalidates and annuls them” (“Tamatsi,” D 992). —Publisher, 2013.

---

## **31. SBPP-01291**

[NB] New Heading in the text added. (missing in the original 1955 edition)

3. Liceity and Worthiness

---

## **32. SBPP-01297**

[NB] Random sentence added.

“Behold, I tell you a mystery. We shall not all fall asleep; but we shall all be changed.”

“Behold, I tell you a mystery. We shall not all fall asleep; but we shall all be changed.” (The reading of the Vulgate is secondary.)

### **PART III – MISTAKES INTRODUCED INTO THE TAN BOOKS RE-TYPESET DRAFT EDITION**

N.B. Below is a list of some not all typos spotted in the TAN's edition when checking for editorial changes.

SBPP-00671 — H. Deninger **should be** H. Denzinger

SBPP-00699 — Benedictus Dens **should be** Benedictus Deus

SBPP-00707 — ipsum ease **should be** ipsum esse

SBPP-00719 — Mali 3, 6 **should be** Mal. 3, 6

SBPP-00726, 730 — imitability **should be** immutability

SBPP-00812 — fucrat Deus **should be** fuerat Deus

SBPP-00852, 854, 856 — Espistles **should be** Epistles

SBPP-00938 — implicate **should be** implicite

SBPP-01076 — Holy Sacrifice of the mass **should be** Holy Sacrifice of the Mass

SBPP-01087 — ecclesiam **should be** ecclesiam

SBPP-01283 - Patriarachs **changed to** patriarchs **but spelling still wrong, should be** patriarchs